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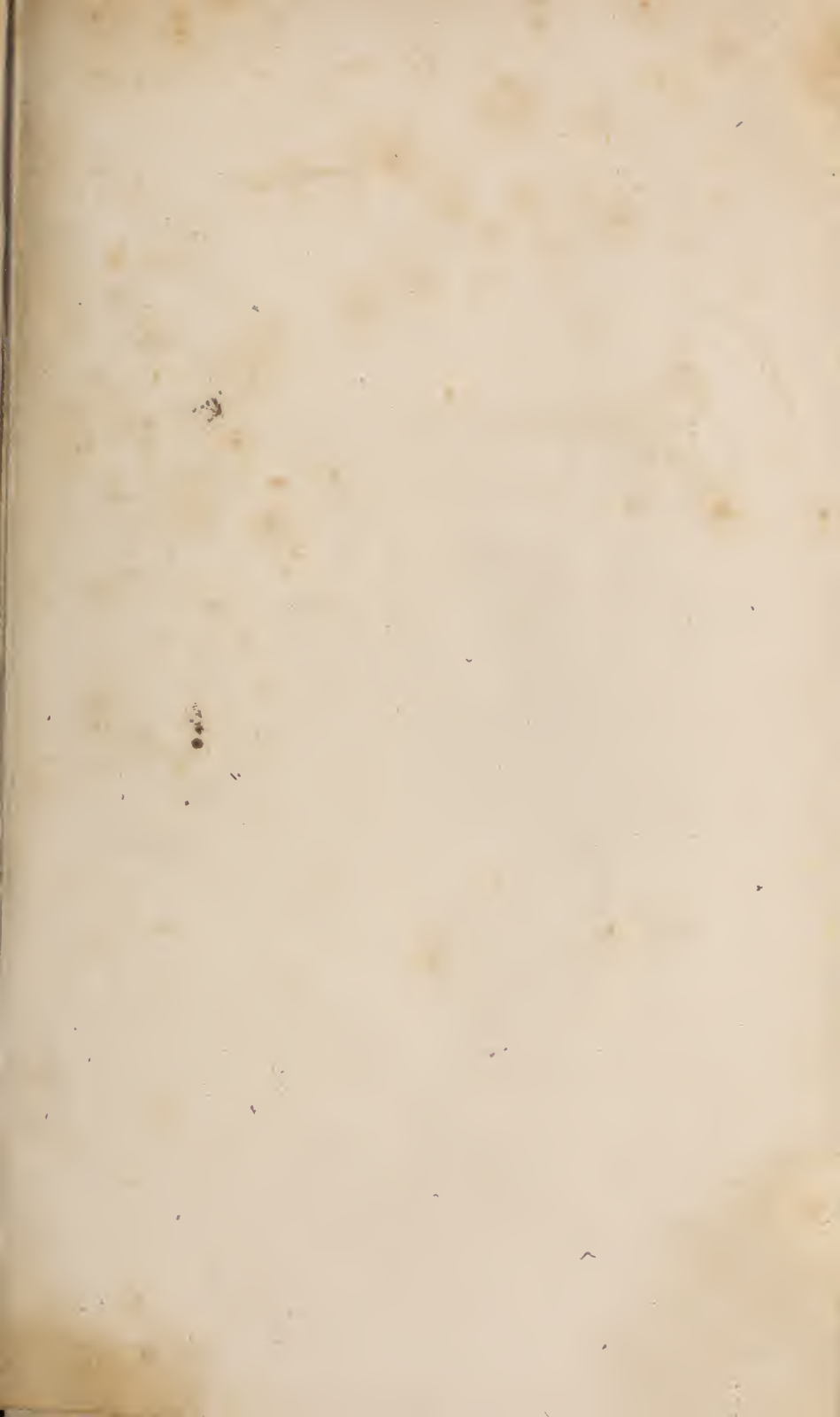
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[No. III.

COLONIZATION SOCIETY.

MANY a cold-hearted speculatist imagines that this Society, less calculating than enthusiastic, has thought more of its design, than of the means of execution, and has thus begun to build what it will never be able to finish. If this Institution possessed no moral power, such an idea might prove a reality. Looking at Christianity when its Author died, who would have expected that its feeble and exposed infancy would ever grow up to the strength in which it now shows itself, commanding mightiest nations, promising to extend its peaceful empire to the limits of the world, and to rule through all time and through eternity? Little indeed, compared with the whole work to be accomplished, can be done by the present members of this Society did they all possess the zeal and disinterestedness of the earliest Apostles of the Church.

But as a private Association merely, if favoured by the whole virtuous community,—its cause vindicated by every minister, and patronized by every church, and supported by every christian, it might surely produce results of the highest utility to our country—to the objects of its kindness, and to the nations of Africa. At no very distant period we should see all the free coloured people in our land transferred to their own country, and occupying a hundred towns or cities from which the light of civilization and religion might emanate to bless a thousand habitations of barbarism, superstition and misery. Those whose ignorance and weakness have furnished apologies for crime, to the depredators upon human feelings, liberty and life, might be taught to repel the intolerable insults and injuries endured by them for ages from barbarians more enlightened

yet more cruel than themselves—to receive the doctrines of a heavenly faith, and to rejoice in the duties and hopes of christianity.

Were the income of the Colonization Society to equal that of the American Board of Commissioners for foreign missions, the belief in its inefficacy to accomplish ends of the highest moment, would yield to more correct opinions, and what are now regarded as irrational expectations, would be exhibited as splendid facts. At first the progress of every colony must be slow, but when so advanced, that its produce exceeds its necessities, especially, in fertile, tropical countries, the rapidity of its growth will not be less astonishing, than were discouraging the difficulties of its commencement. Inexperience, to the earliest emigrants, is an obstacle equally formidable with necessity. It is, perhaps, not so much the impossibility of obtaining a subsistence, as ignorance concerning the methods for obtaining it, which forbids their success. But the knowledge which they have been years in acquiring, may be communicated to others in as many days. A colony, however, which has existed for some years, may receive an emigration far beyond the measure of its internal produce, for by its acquaintance, intercourse and trade with the natives, it may make up for the deficiencies of its own supplies.— This remark rests, indeed, for its

truth, upon what is a known fact, that articles may be procured by the Colonists which by barter with such vessels as touch upon the coast, may enable them to maintain a traffick with the natives. Let us then consider the annual increase of the free coloured people to be 5,000. This whole number may be transported to Africa for fifty thousand dollars, a sum less we believe than has been contributed in a single year to sustain the cause of foreign missions. The annual increase may indeed in a small degree exceed this number, but many will no doubt bear their own expenses, and even fewer than we have supposed, require the aid of the Society. At present, to admit into the Colony, simultaneously, two or three hundred emigrants, would perhaps be injudicious, but when this shall be advisable, we are mistaken in our calculations, if, exclusive of provisions for the voyage, which most can readily obtain, the expense to the individual shall exceed ten dollars.

From other principles than those of humanity and virtue, may the Colonization Society expect aid in the prosecution of its design. To the moral sense of our countrymen we appeal with the highest hopes, yet a regard to interest may second the dictates of conscience, and the ceaseless activity of the former give power and effect to the latter. The sentiments

of the heart are contagious. That which was at first but concern for expediency, may become honourable emulation, and he who begins with calculations for gain may finally glow with the enthusiasm of virtue. But should a communion of opinions and action never produce unity of principle, still the selfish and the disinterested may work harmoniously together for the same results.

The object of the Colonization Society commends itself to every class of society. The landed proprietor may enhance the value of his property by assisting the enterprise. The patriot may contribute to the immortal honour of his country by generously relieving those whose degradation and misery in the midst of us, though a reproach, seems inevitable, and by flinging off from the community an intolerable burden. And what is more in character with the christian profession than to enlighten dark minds—to labour for the substantial interests and renown of one's country, and by deeds of noblest and most extensive charity, to break the shackles of superstition, and by conferring on uncivilized nations the freedom which is in Christ, prepare them for an eternity with the perfect, and with God? It is then reasonable to expect that when the publick shall well understand the plans of our Society—perceive as they must perceive its good policy

for the United States, as well as its benevolence towards Africa, every county, city and neighbourhood will institute a series of operations which a few may oppose, but none defeat, whose commencement will be indissolubly connected with success.

“The condition of the free coloured people of our country (say the memorialists of the Richmond and Manchester Societies to the General Assembly of Virginia,) is perhaps sufficiently illustrated by the fact, that in this, the most agricultural state in the Union, although not debarred from holding lands, not two hundred out of 37,000 are proprietors of land.” We may form a conclusion concerning the effects of a coloured population on property from the statement in the same memorial, “That the valuation of the lands of New-York, exceeds the estimate of all the lands and slaves of the most ancient state in the Union.”

For the consummation of this great design, we look to mightier powers. With the Legislatures of those States most deeply affected by the evil which we seek to remove, are deposited the means for its removal, and the authority to apply them to this important end. Let them give command, and the work will be done. The principle of self-love, of interest, of duty, of mercy, urges them to act on this subject without delay; to make

a decision which will be recorded to their praise in heaven—which will be cited by the men of every future age, as a proof that in this fair World of the West justice and humanity were shown consistent with the soundest doctrines of political expediency, and that wisdom and benevolence shed their blended influences upon the Legislators of our country. Who are the characters, what the deeds in history, that, while we read its records, light up a sacred flame in each generous and lofty mind?—It is not Xerxes clothed in purple and surrounded by the magnificent armies of the East; not Alexander marching like the Demon of Destruction over prostrate kings and subjugated nations; not Cæsar, always victorious, that is most admirable and attractive: it is Leonidas dying joyfully for his country—Brutus sacrificing his friend and his life for the liberties of Rome—Aristides always just, that fills the soul with sublime emotion, and commands our truest homage. Moral rectitude and benevolence are the glory of States as well as of individuals. The renown of England acquired by her efforts to abolish the slave-trade and to enlighten the world, is worth more than all the fame of the victories of her navy and her armies—than all her boasted distinction in eloquence, jurisprudence and letters.

With what pleasure do we contemplate those acts of the State

Legislatures which encourage the arts, sciences, and charitable institutions! Poverty can find access to the halls of wisdom: in one place rises an asylum for the deaf and dumb, in another, a blessed retreat for the insane; the wretched female is invited into a place of refuge; the distressed orphans find a home of peace and virtue; and the destitute sick and aged and infirm, the friendless stranger and worn out mariner, see mansions prepared for them by the rulers of our land, and have offered to them a couch of repose and the kindest ministrations of religion.

There is a class however more numerous than all these, introduced amongst us by violence, notoriously ignorant, degraded and miserable, mentally diseased, broken-spirited, acted upon by no motives to honourable exertions, scarcely reached in their debasement by the heavenly light; yet where is the sympathy and effort which a view of their condition ought to excite? They wander unsettled and unbefriended through our land, or sit indolent, abject and sorrowful, by the “streams which witness their captivity.” Their freedom is licentiousness, and to many, restraint would prove a blessing. To this remark there are exceptions; exceptions proving that to change their state would be to elevate their character; that virtue and enterprize are absent, only, because absent are the cau-

ses which create the one, and the motives which produce the other.

But we may address the National Congress, and urge its members by the fundamental principles of that constitution which they venerate and swear to support; by the principles recognized as paramount in their exalted stations; by their love of country; by their christian faith; by their manly spirit and their hopes of a glorious fame, to deliberate seriously on the state of our

free coloured population; to regulate and protect the African Colony, and to make such provision for its improvement, as will encourage the States to act more vigorously and with more success. The nation's strength is demanded for a work like this: it cannot be exerted in a better cause. The practicableness of the work we think cannot be questioned, its necessity and benevolence none deny, and its execution we trust nothing shall prevent.

ACCOUNT OF THE NATIVE AFRICANS IN THE NEIGHBOURHOOD OF

SIERRA LEONE,

BY THOMAS WINTERBOTTOM, M. D.

THE Coast of Guinea, as it is commonly termed, is divided into the Windward and Leeward Coast. The former extends from Senegal, in about 16° N. lat. or according to some from Cape Roxo, in $12^{\circ} 23'$ N. lat. to Cape Palmas, in lat. $4^{\circ} 26'$: the latter includes the remaining space, reaching from Cape Palmas as far south as European vessels commonly trade for slaves. The Windward Coast receives its name from lying to the northward and westward of the other parts of the Slave Coast, from which quarters the wind blows during a great part of the year. The line between Cape Mount, in lat. $6^{\circ} 46'$, or perhaps more accurately between Cape Mesurado, in $6^{\circ} 13'$, and Cape

Malaguetta Coast; from the quantity of grains of paradise or Malaguetta pepper procured there: it is also frequently called the Kroo Coast. The space from Cape Palmas to Cape Three Points, in lat $4^{\circ} 40'$ N. is called the Ivory Coast; and where it terminates the Gold Coast begins, which extends about 180 miles eastward.

Almost the whole of the sea coast, for some hundred leagues to the north and south of Sierra Leone, is very low; and in some parts, the tops of the trees, which appear like an immense forest growing in the water, are the first indication of the approach of land. If the river Sherbro be excepted, which is remarkable for its majestic size, and for the distance which it runs inland, there is no

river of much consequence to the southward of Sierra Leone until the Gold Coast be passed. To the northward we meet with a number of fine rivers, some of which are large, and navigable by vessels of considerable burthen. Among them are the Scarcies, called by the Bulloms and Timmanees, Ma-bayma, Sama River, Kisee, Rio Pongas, Rio Nunez, Rio Grande, Gambia, &c. These rivers penetrate into the interior by a great variety of windings, and divide into innumerable branches and creeks, which communicate with each other and with the branches of neighbouring rivers, so as to render the inland navigation very extensive. In sailing up these rivers, the eye is charmed with a landscape perpetually varying, which would afford full scope to the genius and pencil of a Claude. The vast diversity of trees, unknown in Europe, which overhang the banks; the immensity of their growth; the vivid hues of their luxuriant foliage; the sombre shade which they afford in despite of a dazzling and vertical sun; and the awful stillness which prevails in places so distant from the busy haunt of men; and which is interrupted only by the melancholy cooing of the dove, the shrill cry of the parrot, or the noisy mirth of the hordes of monkeys occasionally to be seen on these shores; fill the mind with astonishment, and cause

it to exclaim in the language of the poet,

What solemn twilight! what stupendous shades

Inwrap these infant floods! thro' ev'ry nerve

A sacred horror thrills, a pleasing fear
Glides o'er my frame. The focest deepens round,

And more gigantic still th' impending trees

Stretch their extrav'gant arms athwart the gloom.

The Windward Coast, as above described, is inhabited by several different nations. The Timmanees possess the south side of the river Sierra Leone, together with its branches of Port Logo* (so called from running into the Logo country) and Rokelle, called by the Timmanees Robung-dakell or River of Scales. Thence they penetrate to a considerable distance inland, where they are subdivided into Timmanees, Logos, and Krangos; all of whom it is

*The river gives its name to an old town called Port Logo or Baga Logo, situated near 60 miles above Free Town. There are four other towns close to it. 1. Ar-re-bat. 2. Sendigo. 3. Sierra Leone or Mi-yin-ga. 4. Bomba. The Logo country is distant three days journey from Ar-re-bat; the Limbo country is four days journey distant. After passing through the Limbo, the Foola country succeeds; Teembo the capital is said to be thirteen days walk from Port Logo. The names of the towns between these two last mentioned places are, Ma-kooma, Men-dee, Bam-ba-lee, Bantee, Saffro-go, Wo-see-yayma, Mongo, Kamoo-ga, Teembo.

said, speak dialects of the same language. This nation formerly lived at a distance from the sea coast; but being of a warlike and active disposition, they forced themselves down the river Sierra Leone, among the Bulloms, who formerly possessed the whole region from the river Kissee to the Sherbro. They have no tradition by which we can learn at what period this event took place. Not contented with dispossessing the Bulloms of a part of Sierra Leone, they have in like manner forced themselves down the river Scarcies.

The Bulloms inhabit the country on the north side of Sierra Leone river, called Bullom, which extends as far as the river Scarcies, from the banks of which, as has been said, the Timmanees have driven them. To the northward of the Scarcies the Bulloms chiefly occupy the sea coast, as far as the mouth of the river Kissee. They also inhabit to the southward of Sierra Leone the river Sherbro, the Bananas,* the

* The Bananas are three small islands situated in about $8^{\circ} 8' N.$ lat. and scarcely distant a league from the continent. At the distance of seven or eight leagues thence to the south east, are situated three other small islands, which are low and sandy, called the Plantains.

Between the Bananas and Plantains, the coast forms a great bay, called the Bay of Sherbro, which has been compared to the Pampus of the *Zuider-Zee*, in Holland. Into this bay four rivers

Plantains, and some other smaller islands. This once powerful nation formerly possessed the whole of the river Kissee, from which they were driven by a nation called Soosoos or Suzees. The Soosoos extend from the river Kissee beyond the Rio Pongas, nearly as far as the Rio Nunez, of which tract they dispossessed a nation called Bagoes, who were once masters of the whole of the Rio Pongas, and of the country between that river and the Rio Nunez, together with a considerable line of sea coast extending from the Rio Nunez southward as far as the river Dembia, nearly opposite to the Isles de Los.* They still retain a few straggling villages scattered here and there among the Soosoos; but are chiefly confined to the sea coast and to the Isles de Los, upon the largest of which, called Tamara, they have plantations and villages. The Bagoes, like the Bulloms, seem to have been of a mild and peaceable disposition, and to have fallen a prey to ambitious and rest-

discharge themselves, the Kates, the Camarancas, the Sherbro, and the Shebar, which were discovered by Le Maire, in 1615, whilst searching for the river Sierra Leone. The river Sherbro divides into three branches, called the Boom, the Deong, and the Bagroo, which run to a great distance inland. The countries within this tract are generally named from the rivers.

* Called by the Soosoos For-to-ma, or White Man's Land.

less neighbours. It is said of them, that they will not allow Europeans to settle among them; and the reason assigned for their conduct is, that they dislike the slave trade. They make earthen vessels of a blue kind of clay, fashioned into a variety of forms, and burnt in the fire, which they use for holding water and other domestic purposes, and sell to their neighbours. Their canoes shew little ingenuity; they are long, very low and inconvenient, and taper very much from stern to stem. They are rowed by paddles, which the rowers use standing, and they can only go with the tide.

The Soosoos, however, have not remained in undisturbed possession of their usurpation. A few emigrants from a powerful nation, called Mandingos,* settled themselves upon the banks of the Kisse, and have since become possessed of a considerable tract of country in its neighbourhood. The Mandingos are strict Mahomedans, very zealous in making converts, and have spread their religion with much success among the Soosoos, where it appears to be daily gaining ground. Europeans call every one on the coast who professes Mahomedanism, indiscriminately, *Mandingo Man*, or as the Pagan natives term it,

* For an account of this nation see Parke's Travels.

Book Man. This is the same with the *Maraboo* or *Marbut* of travellers. These *Bookmen* are much respected by the illiterate natives, and are very frequently met with in the Bullom and Timanee villages, where they have great influence.

It is not easy to draw the precise boundaries of each of the nations mentioned above, as villages of neighbouring nations are often met with considerably advanced within each other's territories.

The Foola nation lives at a considerable distance from the sea, Teembo, the capital, being nearly in the latitude of 10° N.; they are strict Mahomedans, and are much employed in agriculture and the breeding of cattle.*

Several different nations inhabit the coast to the southward of Sierra Leone, between Cape Mount and Cape Palmas; among the most remarkable of whom are the people of that part called the Kroo Coast, the inhabitants of which spend much of their time on the water, and live chiefly on fish and rice;† they are remarkable for the robustness and fleshiness.

* The country inhabited by the Foolas is called Foota. It is supposed to extend about 300 miles from east to west, and 160 miles from north to south; and is said to be surrounded by twenty-four different nations.

† Ichthyophagi, natantes ceu maris animalia.

ness of their bodies, and also for their great agility.

The Kroos, or Kroomen, are a very industrious people, and frequently engage themselves to European vessels upon the coast, continuing on board several months, and acting in the capacity of sailors and traders, in both which situations they shew much intelligence and activity. But notwithstanding their utmost exertions none of them become rich. When any person returns home from the service of Europeans, he is obliged to make large presents to the old men of the town: when this has been neglected, or when it is suspected that a part of his wealth has been concealed, he is summoned by the old people to the Palaver-house, where a fire being made of green pepper bushes, the culprit is suspended over it with his hands tied behind his back, until nearly suffocated with the smoke; a ceremony which never fails to extort a discovery of his treasure, and a compliance with all their demands.

All these nations have languages peculiar to themselves, most of which are not merely dialects of the same language, but essentially different, though confined in some cases to a small district. Even the Bulloms of Sierra Leone, and those of Sherbro, though constituting one nation, differ in their mode of speaking; and this diversity, which is still greater in

other instances, proves a great obstacle to the acquirement of a competent knowledge of the customs of the natives.*

All these languages are highly figurative, and abound in metaphorical expressions, images, and comparisons, drawn from natural objects, which, when translated into European languages, give them a poetic turn. The languages to the northward of Sierra Leone, are softer and more harmonious than those to the southward. Those of the Timmanees and Bullomst are both agreeable to the ear, but the Soosoo excels them all, and in softness approaches the Italian. The Mandingo is the fashionable language in this region, but it is more difficult to acquire than the others, and abounds in guttural sounds. As we proceed southward, the languages become more harsh and unmusical: the Kroos have a

* Bosman observes, "though the Gold Coast is not extended above sixty || miles in length, yet we find there seven or eight several languages, so different that three or four of them are interchangeably unintelligible to any but the respective natives: the Negroes of Junmore, ten miles above Axim, cannot understand those of Egira, Abocroe, Ancober, and Axim."

|| A Dutch Mile is 3 1-2 English.

† The Bullom language is spoken from a little to the south of Cape Sierra Leone to Shebar; from which to Shugree, near Cape Mount, the Foylan guage is spoken.

guttural, singing pronunciation, which is very disagreeable, and one nation below Cape Palmas receives the name of Qua-qua, from their speech resembling the cry of a duck. The frequency of Europeans on the coast has introduced among the natives a kind of lingua franca sufficient for the purposes of trade; though it is not uncommon to meet with individuals among them who can speak English, French, Dutch, or Portuguese with tolerable fluency.

The general face of the countries which have been here noticed, appears to an European uncommonly beautiful and attractive: it is covered with stately and umbrageous trees, among which the elegant palm tree, from the novelty of its appearance, is not the least conspicuous. The soil varies in different parts, but is pretty generally fruitful, and yields abundantly all the necessaries of life. The savannahs, or large open spaces of ground, are the least productive, and consist chiefly of beds of sand or rock: they are usually overflowed in the rainy season, and are covered with tall, coarse grass, and a few stunted trees.

The river Sierra Leone lies in $8^{\circ} 30'$ N. lat. and in $13^{\circ} 43'$ of W. long. By early geographers it was named the river Tagrin, or Mitomba. The name Sierra Leone, or Mountain of Lions, applied to it by its first discoverers,

the Portuguese, has been supposed to originate from the mountains hereabouts abounding in lions.* This supposition, however, is certainly ill-founded, as lions are not to be met with in this part of the country at present, nor is there any tradition among the natives of their ever having existed here; and in Cada Mosto's relation of the voyage of Pedro di

* The opinion that Sierra Leone abounded with lions, has been maintained by almost all old writers. Barbot, a Frenchman, who was here in 1678, describing the Baie de France, or St. George's Bay; mentions the watering places situated on the western extremity of Free Town, in a delightful small bay, "which is easily known by the fine bright colour of the sandy shore, looking at a distance like a large spread sail of a ship. The strand there is clear from rocks, which render easy the access of boats and sloops to take in fresh water. A few paces from the sea is that curious fountain, the best and easiest to come at of any in all Guinea, where a ship may fill an hundred casks in a day. Its source is in the very midst of the mountains of Timina, stretching out about fifteen leagues in a long ridge: there is no approaching it for the many lions and crocodiles which harbour there." This, in Barbot's opinion, "is one of the most delightful places in all Guinea. The basin which receives this water being encompassed with tall evergreen trees, which make a delightful shade in the most excessive heat, and the very rocks standing about it, at a small distance from each other, contribute to beautify the place." Barbot used frequently to spend the whole day here and dine beside the *Fountain*.

Sintra, who first discovered Sierra Leone, the following description is given, which shews the true origin of that appellation. "Liedo is the next place they discovered; it is a cape, to which they gave this name on account of the gay appearance which that and the country afforded them. At this cape a mountain begins, which extends fifty miles along the coast; it is high and perpetually covered with the loftiest green trees. Towards its extremity they found three islands,* about eight miles from the shore, the largest of which was ten or twelve miles in circumference. They called these islands Salvezze, and the mountain Sierra Leone, on account of the tremendous roaring of the thunder upon the summit of it, which is continually wrapped up in clouds and mist."

The river Mitomba, or Sierra Leone, is conspicuous for its magnitude, and is one of the most beautiful in Africa.

Its entrance is formed by two projecting points, one on the north western termination of the Bullom shore, called Leopard's island; the other on the north west extremity of Sierra Leone. The last-mentioned point is a low, narrow neck of land, running out into the sea, and is called Cape Sierra Leone; in old

charts it is often named Cape Ledo (Liedo) or Cape Tagrin. It is sometimes also called the True Cape, to distinguish it from a projecting high land, about five miles to the southward, called the False Cape, which is frequently mistaken for the former. The breadth of the river, taken from Leopard's island to the cape Sierra Leone, is about fifteen miles; from this it gradually decreases until it reaches St. George's Bay*, about six miles above the cape, where it does not exceed six or seven miles. From St. George's Bay the river preserves nearly the same breadth, for the distance of near twenty miles higher up: it there ceases to become navigable for vessels of a large draught of water, and divides into two large branches called Port Logo and Rokelle rivers. Before it terminates in these two last-mentioned rivers, it sends off on the north side a small branch, which from running into the Bullom country, takes the name of Bullom river, by the natives called Shallatook; and on the south side it sends off a more considerable branch, called the Bunch, which with the Kates, a river running into the bay where the Sherbro empties itself into the sea, nearly divide the mountains of the peninsula from the main land to the

* The Bananas.

* By French writers this is commonly called Baie de France.

eastward. In one place the river Bunch approaches within six miles of the Kates river, which is called by Dapper, Bangue. "Au midi du Cap de Sierra Liona, il y a une autre riviere nommee Bangue, & celle de Mitombo etant au nord, ces deux rivieres forment une espece de presqu' ile, & la langue de terre qui les separe a si peu d'etendue que les batteliers negres, qui veulent aller d'un fleuve a l'autre, portent leur barque sur les epaules." *De-script. de l'Afrique.*

Several fine bays are formed on the south side of the Sierra Leone river; all of which open to the north. The tide of this river rises about twelve feet at spring tides: during the rainy season it is very rapid, and flows about four or five miles in an hour: it is high water half an hour after seven o'clock at full and change.

The high land, from which Cape Sierra Leone projects, is continued in a chain of hills running to the south as far as Cape Shelling, which forms the northern extremity of the bay of Sherbro. From Cape Sierra Leone the mountains run nearly parallel with the river, in a W. N. W. and E. S. E. direction, continuing to be very lofty until they pass Gambia island, about ten miles above St. George's Bay.*

*The echo which these mountains return when a gun is fired is very great; in consequence of which, and of the

The land forming the peninsula of Sierra Leone, when viewed from the sea, or from the opposite shore called Bullom, appears like a number of hills heaped upon each other in a very irregular manner. On a nearer approach the face of the country assumes a more beautiful aspect. The rugged appearance of these mountains is softened by the lively verdure with which they are constantly crowned; their majestic forms, irregularly advancing and receding, occasion huge masses of light and shade to be projected from their sides, which add a degree of picturesque grandeur to the scene. The most craggy and inaccessible parts of the mountains are covered with forests of immense growth, which yield

A boundless deep immensity of shade.
Here, lofty trees,* to ancient song unknown,

The noble sons of potent heat, and floods
Pronc rushing from the clouds, rear high to heaven

Their thorny stems, and broad around them throw

Meridian gloom.†

The lower grounds which are cultivated, preserve a considera-

rumbling noise produced among them by thunder, they were named by the Portuguese Montes claros.

Non fan si grande e si terribil suono
Etna, qualor da Encelado e piu scossa:
Scilla e Cariddi quand' irate sono.

Petrarca.

* Among these, the wild cotton, or pullom tree‡ as it is called by the na-

† Thompson.

‡ Bombax Ceiba.

ble degree of verdure through the whole year, which, contrasted with the darker hues of the more distant hills, forms a spectacle highly grateful to the eye.

The shore of Sierra Leone, for the space of six or seven miles from the mouth of the river, is very rugged, and consists chiefly of rocks abounding in iron, which lie upon a sandy bottom. Excepting on the banks of the small creeks, which proceed from the bottom of one or two of the bays, it is quite free from mangroves and ooze, and is little incommoded with swamps.

The land on the opposite or north shore of the river is called Bullom, from a word in that language signifying low land. From Leopard's Island, which forms the north western extremity of the Bullom shore, at the entrance of the river, the land runs in a south east direction to its east-

tives, is one of the most conspicuous, and is probably that which the poet had in view in the above description. Bosman, an author who very seldom deals in the hyperbole, may be suspected perhaps of using this tempting figure, when, describing the vegetable productions on the Gold Coast, he says "I have seen some of these trees so high, that their tops and branches growing out of them were scarce to be reached by a common musquet-shot. They are here called capot trees, because on them grows a certain sort of cotton here called capot.]"

‡ Description of Guinea.

ernmost extremity called Tagrin Point, from whence it runs almost north. The Bullom shore, though low when compared to the high land of Sierra Leone, may be called high when compared to the coast in general from the Rio Nunez southward, but more particularly from the River Sherbro, called by the natives Mampa, as far south as Cape Palmas. We must except, however, Cape Mount and Cape Monserrado (or Mesurada) both which are high lands. The aspect of the country of Bullom is extremely beautiful; the land is finely shaded by a variety of lofty spreading trees. The soil is remarkably fertile, and the shore, though in some places very swampy, is for the most part bordered by a fine sandy beach.

The island of Gambia, formerly a slave factory belonging to the French, but at present deserted, is placed in the mouth of Bunch River, and is of considerable extent; the land is pretty high, but the shore is covered with mangroves and ooze; and as its situation, in a kind of bay, half surrounded by very high hills, renders it extremely hot, it has always proved very unhealthy. The direction of the River Sierra Leone, as far as this place, is nearly east and west, but now it takes a northern direction, after sending off Bunch river to the east south east. In its course north-

ward it forms a number of islands, most of which are small, and many of them are overgrown with mangroves, and overflowed by the tide. Some of them, however, are of considerable extent, as the island of Robanna, upon which there is a small town of the natives, and a few straggling houses, built to guard their rice plantations. The land is low, swampy, and greatly infested by musquitos. The islands of Tasso and Marabump are also considerable in point of size, and upon the latter are some towns belonging to the natives. The soil of Tasso is rich, and the appearance of the whole island is picturesque, but the land is low, and the shore is nearly surrounded by impenetrable mangroves.* The proprietors

* *Rhizophera Mangle*. This tree, like the banian tree of the East Indies, *ficus religiosa*, is propagated by shoots thrown out from the upper branches; these descend, take root, and become parent trees, throwing out leaves, branches, and shoots, in their turn. Hence a whole forest of mangrove trees are intricately connected with each other, and by these means are so firmly rooted as to resist the most rapid tides, and most impetuous currents. These trees always grow in wet places, and their trunks are generally covered with large quantities of oysters, hence called mangrove oysters. They render creeks unhealthy, by retaining the mud and ooze

of the adjacent slave factory have lately established a cotton plantation upon it, which is likely to become productive.

To the north of Tasso, about eighteen miles above St. George's Bay, is Bance Island, upon which is established a slave factory. This is a small barren island, considerably elevated, with a dry gravelly soil; but being placed as it were in the midst of an archipelago of low marshy islands, the breeze, from whatever quarter it blows, is impregnated with moisture and marsh effluvia, which render it sickly. The air also is very much heated, and the thermometer generally stands four or five degrees higher on this island* than it does at Free Town. During the dry season the river is salt several miles above Bance Island.

and other putrefying substances, among their tangled roots; they render them also dangerous, by affording a secure retreat to alligators. The wood of his tree is extremely hard, and much used by the natives for building houses, as it is not so easily destroyed by the termites as other kinds of timber. The coarse bark is used in the West Indies for ropes, and the softer bark is beaten into threads as fine as flax.

* On the 2d of March, 1793, Fahrenheit's thermometer rose at Bance Island, at noon, to 98° in the shade, whereas at Free Town, at the same hour, it was only 89°.

TRAITS OF THE AFRICAN CHARACTER.

The natives suffer less from the anticipation of future evils, or death, than more civilized and enlightened people. They have less constitutional sensibility; less foresight; and attach a vastly less value to human life and happiness than christianity and education have taught us to do. Hence, crimes, or the accusation of crimes, which in our estimation, are scarcely deserving of the animadversion of the laws, are often among them unfeelingly visited with the severest penalties. Slavery and death are commonly inflicted for supposed offences, the very definitions of which have long since disappeared from our statute-books. An uncommon run of fortunate chances in their games of hazard, or a simple dream, are often the foundation of a charge of witchcraft; and this charge is seldom made without leading to perpetual slavery, or a violent death. Two weeks ago Jack Morris, a Krooman of uncommon respectability, residing at Mamma's Town on the St. Paul's, dreamed that he unfortunately killed his own brother Tom, who, with himself, is Mamma's head-man, and second in authority only to herself. This dream he innocently related to Mamma. Tom was informed of it; became alarmed, suspicious, and despe-

rate; proceeded to his countrymen on the Mesurado, and found no difficulty in persuading them that his brother Jack was a wizard, and by means of dreaming, incantations and sorcery, was actually employed in working his destruction. A company of these people, headed by his own brother, armed themselves, and hurried off immediately to St. Paul's, laid hold of Jack Morris, threw him into irons, carried him aboard an English Cutter trading in the offing, and procured the master's promise to land him at Settico Kroo; whither messengers were immediately dispatched by land to accuse Jack, and have an order ready, at his arrival, for his execution. The Cutter put to sea before I was informed of these facts, but two days after was compelled, by head winds and a strong northerly current, to run back and come to an anchor in Mesurado Roads. I sent aboard an order for Jack to come ashore, and by this providential circumstance and seasonable interference alone, his life is saved. He solemnly assured me, and I believe truly, that, until informed by myself, he was wholly ignorant of the charge on which he had been arrested. He appears to have been quite sensible of his impending fate, and is grateful for his rescue;

—but his gratitude is cramped by his want of sensibility. He exhibits much of that motionless firmness, which is so often the boast of a proud philosophy, or perhaps with as little reason, the theme of christian clergy, among more enlightened people.

Old Ba Caia of the Island opposite our town, has, from a slave, become a man of considerable distinction and wealth. The island was formerly the property and residence of Philippi, a mulatto woman, whose father is said to have been an American. Her death occurred a few months before the occupation of the Cape by our people, and was the natural effect of sickness and decay. In the frenzy which the event occasioned, and which as usual, was heightened by drunkenness and the impassioned manner the natives have of expressing their grief, Ba Caia applied to his Mandingo priests to explain the cause of the old woman's death. They directly referred it to sorcery, and accused four of her people of having taken her off by witchcraft. No delay. The astonished victims were seized—taken to a point of the island below high-water mark, and struck through the body with spears. The three men who suffered, submitted to the stroke without resistance. The fourth was a woman, who drew the weapon, without falling, from her own body, and hurled it against her executioner.

The old man always supports one or two Mahometan priests [sorcerers.] These are consulted on all occasions which serve to call up the superstitious fears and hopes of himself and people; and as far as I have yet learnt, their advice is always punctiliously followed.

On the arrival of the U. S. Schooner Porpoise, August, 1824, a Spanish slaver, a part of whose cargo was on the island, was chased, boarded and detained, until her character was ascertained. Caia became as usual, alarmed, and by the direction of his Mandingo priests, offered up sacrifices, and performed a multitude of superstitious rites to avert the possible consequences of the seizure of the Spaniard. Confident of the efficacy of his ceremonies, he came over early the next morning to welcome my return, and salute the officers. Cattle, dogs and cats, are commonly immolated by being buried alive.

While the Spanish wreck lay ashore, it became necessary in order to protect the exposed property from the avidity of Caia's people, to fire upon them several times from the fort. The loss of their pillage gave most of them infinitely more concern than their escape from the danger caused them joy. The old man was exceedingly alarmed. Scarcely had his agitation subsided when he awoke in tears from a very distressing

dream which he did not well remember. Going to inform his principal wife, he found her just awoke from a similar distressing reverie, and also in tears. On the same day the robe of Wiggins, his principal manager, took fire spontaneously, as all agree in asserting. Caia's superstitious fears were now consummated. He applied for direction to his Fetish-man, and plead his various diabolical arts with the most sincere and earnest devotion. Every circumstance was ominous; and about 12 o'clock the same day, intelligence arrived of Wiggins's untimely end, which he had met aboard of one of the wrecks. The funeral howl was instantly raised, even before reflection had time to measure the extent of the bereavement. The women were the chief actors in this farce of grief—they wounded each other and themselves with their fists and nails—drank, wept, cried, embraced, ran frantically about, and manifested every thing of grief, but its natural and genuine expressions. Caia, when he heard the tidings of Wiggins's death, was instantly relieved to find the dark portents of the morning fulfilled in so light a calamity. For three days, all was madness, drunkenness, firing, and confused wailing over the island. The interment of the dead body was the signal for sobriety, and not a howl was afterwards heard.

Conscience, operating on the fears and imagination of men, renders them, by a latitude of expression, religious beings. The false philosophy, and artificial disguises of character, growing out of civilized life, form nearly the only exceptions. Where the workings of the mind have not the true religion to direct and fix them, superstition is called in for the purpose. It assumes the garb of the true religion, and vainly professes to fulfil its great ends, by directing the mind to invisible aids—by teaching the efficacy of rites and observances, to obtain benefits which have no *natural* tendency to any effect whatever, and by sanctioning those customs, institutions, and laws of human society, which are necessary to its preservation.

These are the ends alike of the superstitions of the ancient Egyptians, and the Indies; of Greece, Rome, and our Druid ancestors. These too are the objects of the present reigning superstition of Africa. The system, if so much darkness, absurdity, and wickedness, deserve the name, is nearly the same over the continent.

Few of the natives deny the existence of a *Suprême Being*, or contend for a plurality of Deities; but all have their imaginations so occupied with the supposed influence of subordinate spirits, on their circumstances and pursuits, as seldom indeed to raise their

thoughts to the first cause.

They cannot believe that customs so extensive and universal as those which prevail throughout all the nations of black men, can be without the sanction and providence of the black man's Deity; and nothing is more common, in conversing with them, than to hear the assertion applied to their laws, customs, and rude arts, "God gave them to the black people." Having this belief established, as I shall show, on plausible grounds, they are brought, with extreme difficulty, to admit of any considerable changes in their customs and modes of living, although willing to allow the superiority of others to their own. At the present moment, hundreds of our neighbours are willing their sons should learn the English language, and modes of tillage, cookery, &c. but wholly opposed to their being instructed in letters; which, in their indiscriminating idea, includes our religion, laws, and sciences.

In conversation, they admit every thing said of the God of christians, and the doctrines of revelation; merely because they have no definite notions of their own on these subjects; and wholly unsupplied with arguments to combat what they cannot receive on subjects of so sublime a nature.

Hence an opinion has gone abroad, that this population presents fewer obstacles to the propagation of the gospel, than are to be found in the prejudices of most other uncivilized people. But the advantage, I think, is wholly imaginary. Their superstitions have steeped and poisoned their whole soul. They are associated with every object in nature, every phenomenon of providence and mind, every state and relation of this life, and all their blind notions of the next. I have seen an African population of 1,500 souls, who had received the outward seal of christianity; and boasted that their ancestors, for several generations, had lived and died in the communion and faith of the christian church. I have seen these people kneeling before the holy altar of Jesus Christ, confessing their sins, solemnly renewing their faith in the doctrines of his gospel, and vowing "to renounce the devil and all his works." These people I have at the same time known to have given up *no one* abomination of their pagan ancestors and neighbours. If it could be credited, I have known a christian church on this coast decorated with the abhorred and detestable amulets of African fetichery, grouped in one discordant assemblage with the holy crucifix!

REV. C. M. WABING'S JOURNAL.

(COPY.)

SIR,

"ACCORDING to my instructions, I set off from the Colony on the 23d, accompanied by the Messenger of Chs. Caia. Reaching King Gray's residence at 1 P. M. and not finding him at home, I despatched a messenger to call him, and waited for his return until 4 P. M. when, going in quest of him myself, I met him just out of his town, and demanded the messenger whom he had promised the Governor to send with me. He said he was ready to send, if I would pay the messenger. I told him I had nothing to do with paying a man to do his business. I was not the Governor and could not agree to give any thing. He replied that King George would furnish a man to do the business of them both. I told him that plan would not do for me—that he had promised the Governor to send a messenger in his own name, and I should not leave his town until he fulfilled his promise, and agreed that one of his own people should accompany me. He then declared that a man should overtake me that night, at King George's Town—whither I then proceeded, and arrived at 8 o'clock.

"I found King George sitting in an open hut, by a large fire: told him I had called for the messenger to go with me to the Bassa country; and was promised a man as early as I chose to move, in the morning. He ordered me a fowl, and a house to occupy. It rained hard the greater part of the night.

"Having waited in vain for fair weather, until 10 o'clock on the morning of the 24th, I determined on proceeding for the Junk, in the rain. King Gray's man had, by this time, arrived; and we set forward. We found the path in many places, half-leg deep in water, and in many, nearly impassable—the water rising to the arm-pits. We, however, reached the place of embarkation about 11; when six of us entered a small leaky canoe, and reached the King's residence at the mouth of the river, at 8 o'clock in the evening.

"I estimate the distance from the place of embarkation to the sea, to be 40 miles, and the river's course easterly, near the whole extent. The banks of this river are for many miles below King George's, low, and covered with Mangrove, Palm, and Bamboo trees. It then has its way for a short dis-

tance through a hilly country, when the level returns, and continues to within four miles of the mouth. From this part the banks are about ten feet high, and covered with a heavy forest growth.

“Reaching Red Junk about 8 o’clock, many of the people assembled to learn the object of my visit. From them I learnt that King Will had gone on a visit to Pequenina Bassa. They were pleased to be told of the opening of the road, but said, that, before I proceeded, it would be necessary to see their old head-man (he has the *dignity*, King Will the *authority*, of King) up the river. I requested them to despatch a man directly to call him, and took possession of the house furnished myself and people by the King’s son. Having partaken of the fowl furnished me by the same person, I slept very well until morning, on a mat, making use of my cloak for a covering.

“September 25. The morning proving fine, I waited with some impatience for the old head-man until 9 o’clock. He not making his appearance at this hour, although a second messenger had been dispatched for him, I ordered my company to prepare themselves to proceed. A man immediately interfered, and forbade them to move, declaring that it was impossible we could proceed before the arrival of the Old King. I said no more ’till 12 o’clock, when,

finding any longer stay useless, I again ordered my people to get ready. The same person who had before opposed, immediately rose up in the greatest rage, and threatened my company severely, if they dared to proceed. I then seized and girt my sword upon me, and told him I should go on, in defiance of him. I left with the man calling himself the King’s mate, a bar of tobacco, a handkerchief, and a few pipes, which I requested him to present to the King on his arrival, and tell him it was not for want of respect to him, but because I knew his words were with King Will and Tom Bassa, that I went on.

“Having arrived at a Kroo-town half a mile distant, I learnt that the troublesome fellow (who had followed us so far) was the King’s Attorney, (Palaver-man.) He however said no more to me. At this Town I was told, that it was a long way to Pequenina Bassa, and I should not be able to reach it that night. I replied that I should sleep there, if it took me all night to travel it; and after a very fatiguing march, arrived at 10 o’clock at night. Just as I was ascending the hill on which the town stands, a man came running after us, from a town which I had passed half a mile back, and told us that the King and all the men of his town were absent to Grand Bassa; and that, as there were only women left, I must go back and

lodge with him. I reluctantly consented; and enjoyed, after a weary day, a fine night's rest.

"September 26. This being the morning of the Sabbath, I proceeded very early to the King's town, and was met by an old Kroo-man who had visited England, and spoke correct English. He told me that, as my business was with the King, I must stay till he could be sent for. He accordingly despatched messengers to Grand Bassa, whom he charged not to sleep before their return.

"A large number of people assembling to see me, I took occasion to point out the great difference between them and us, with a view to introduce the christian religion as the great cause of it.—This I did at large. Some heard attentively, and put many questions—one of which was, 'who made God?'—I told them there never was a time when he did not exist—and that he existed of himself. To this they seemed to assent. A number refused to hear any thing I had to say on this subject, and withdrew out of the way.

"After the people were dispersed I walked on the beach, and about town. On the former I discovered a species of rock, which I supposed would answer for grindstones. A piece has been submitted to your inspection.

"The messengers sent for the King, returned in the night, and informed me that he had sent for

me to Grand Bassa, where all the Kings were together—and my business could be done at once.—

This was welcome intelligence; and at day-light on the morning of the 27th, I put forward for Grand Bassa. About seven miles on, I saw a great quantity of black rock filled with veins of bottle-green colour, which has much of the appearance of glass. A few miles farther, I discovered another species, which had the appearance of the finest marble.—This lies in slabs of 4 to 6 feet long, and 6 inches thick. I have brought a piece for examination.

"At three o'clock in the afternoon, I approached Grand Bassa. At the outskirts of the town, I unexpectedly came upon the people seated in a circle upon mats, under a thick wood. They were occupied in earnest debate, and King Will making a speech at the moment. As I came up, he stopped short, advanced towards and saluted me, by saying, 'I am happy to see you: you have had a great walk.'—The kings and people assembled, then shook hands, and conducted me to the Palaver-house. Then King Will asked me the object of my visit, which I explained to him. He said he was glad—it was what he wanted; for King George and King Gray had stopped the path a long time, and taken away the trade from the people, paying them whatever they pleased. King Tom Bassa expressed his great satisfac-

tion at the arrangement made for opening the path, and said that Kings Gray and George alone had interrupted the intercourse, and charged him with it as a subterfuge. I was told to wait till tomorrow, when they would have King John and Joe present, and talk the matter before them.

“*September 28.* A canoe was dispatched for the Kings named yesterday, who arrived about ten o’clock. King Will then introduced the business which had brought me there, while they expressed assent, in the customary way, by bowing their heads. I was desired to declare myself fully; which I did according to my instructions. They said they were well agreed to all I said, and hoped that the best understanding might exist between them and our government. The messengers were called upon to corroborate what I said, which they did in their turn; and all appeared to be satisfactory. They stated that they had never taken the part of any against us; and never intended to do it. They have sent along some of the head-men to pay you their respects, and if necessary, re-affirm their assent.

“During my stay here, I lost no opportunity to state to the Kings the great advantages we held over them—and all owing to the christian religion. King Will said he had heard that God would judge the world, and that every man

would be on the earth again. I told him it was truth. He said that he had not been able to rest since he heard so—that often his heart would cry—but he did not know how to pray. This gave me the opportunity which I wanted. I stated to him the happiness of making the Son of God his friend. He replied that he knew not in what way to do it; and while I explained to him the way, the tears rolled down his cheeks. Perceiving that I noticed them, he said, ‘Your words make my heart cry, but I must come to the Cape and hear more about God.’

“King Bassa told me he had sent two slaves to Trade-town the day before, for sale. I told him it would be much more advantageous to keep his slaves, to work his rice plantations, and make palm-oil—these productions selling for more than the slaves. I told him that we would buy all the sugar and coffee he could make. ‘Of coffee,’ said he, ‘there is plenty growing at my place. Twenty years ago we sold it to the English; but since that time I have not heard it asked for until now. We cut it down every year to make rice-farms.’ I told him not to cut any more, for if he would have it gathered and sent to us, he should be paid a good price for it. On desiring to see the tree he sent one of his men to show it, on our return to Pequena Bassa. The trees are there very abundant.

Some are thirty feet high, and nine inches in diameter. I have brought long some of the unripe berries, and about forty plants. I am persuaded that it grows on the Cape.

“Having thus completed the objects of my journey, I made the best of my way home, where I ar-

rived on the 2d of October. I judge it to be 80 miles from the Cape to Grand Bassa.”

I remain, &c.

C. M. WARING.

REV. J. ASHMUN.

October 8d, 1824, }
Monrovia. }

—HONOUR TO WHOM HONOUR IS DUE.

In a concise history of the origin and progress of the Colonization Society, presented in our first number, we observed, “that those operations which gave existence to this Institution, are to be traced principally to the thoughts and exertions of the Rev. Robert Finley, a retired but eminent christian, in New Jersey.” At the time, however, when that article was penned, we were ignorant of certain facts on this subject, with a knowledge of which we have since been gratified. These facts diminish in no degree the honours of the venerable clergyman just mentioned, while they prove that he was not alone in his opinions, but that others, to whom he was entirely unknown, had thought on the subject of African colonization, as early as he had done, and had adopted plans on this subject, which, equally with himself, they were anxious to execute.

Dr. Thornton of this city, had been among the first who took the

subject into consideration, as will be seen by a reference to Brissot’s journal of a tour through the United States, published about the year 1792.*

*In the year 1787, Dr. Thornton proposed the subject of the colonization of the people of colour on the coast of Africa, to the citizens of Boston, and of Providence, Rhode Island; and induced many of that class, to consent to accompany him in an expedition for this purpose; but the community generally preferred colonization in this country, and refused to furnish means except for this, and the project failed.

“Doctor Thornton, intimately connected with the Americans whom I have mentioned, runs a different career,—that of humanity. Though, by his appearance, he does not belong to the Society of Friends, he has their principles, and practises their morals with regard to the blacks. He told me the efforts which he has made for the execution of a vast project conceived by him for their benefit. Persuaded that there never can exist a sincere union between the whites and the blacks, even on admitting the latter to the rights of freemen, he proposes to send them back, and establish

The honourable C. F. Mercer, had for some time previously to the establishment of the Society, made its design a subject of much reflection, communicated his sentiments to others, and by a well timed effort in the legislature of Virginia, secured the adoption of resolutions, which had unquestionably much effect upon the de-

them in Africa. This plan is frightful at the first aspect; but, on examination, it appears to be necessary and advantageous. I shall not enter upon it here, but reserve it for my letter on the state of the blacks in this country. Dr. Thornton, who appears, by his vivacity and his agreeable manners, to belong to the French nation, was born at Antigua: his mother has a plantation there. It is there that, instead of hardening his heart to the fate of the negroes, as most of the planters do, he has acquired that humanity, that compassion for them, with which he is so much tormented. He told me, he should have set his slaves at liberty, if it had been in his power; but not being able to do this, he treats them like men."—*Brissot's Travels*, 1792.

isions of the meeting which organized the Institution, and a most favourable influence upon its earliest operations. Indeed, several distinguished individuals in this district, appear separately, yet simultaneously, to have been intent upon a project of this kind: and though never perhaps, previously to the formation of the Society, had they proposed a distinct and systematic mode of action; yet they were convinced that something should be done for our free coloured population, and that Africa was the country to which they should be transferred. Heaven appears to have prepared the minds of many for combined exertions, and to have excited a deep spirit of concern for the people of colour which has already done much, and which we trust will be extended and strengthened until Ethiopia shall stretch out her hands unto God.

EXPRESSIONS OF PUBLIC SENTIMENT.

If we may judge of popular opinion, by the journals and newspapers of the day, we may congratulate ourselves upon a very considerable accession of late, to the number of our active friends, and to the favourable regard entertained towards our cause throughout the country. We publish the following extracts without comment:

From the New York Observer.

FREE BLACKS IN NEW JERSEY.

The New Jersey Colonization Society, have passed a resolution that it is expedient to adopt measures to raise funds sufficient to defray the expense of fitting out a vessel, under the direction of the society, to take free blacks to the colony at Liberia. The free blacks of N. J. are to have the preference.

From the Albany Argus.

There are few subjects, which engage the attention and excite the exertions of the philanthropists of the present times, of greater importance than that of the colonization of free persons of colour. The establishment of the *American Colonization Society*, in its infancy as it is, and limited as has been its means, has accomplished enough already to serve both as a reward for the past efforts of its friends, and to animate them to further and more extended operations. It has effected at least so much, and it probably will effect much more; for the subject will gradually grow upon the attention of the country, until it becomes as generally an object of interest and regard as it is of importance. We trust it will. No subject can appeal, we should think, with greater force to our national feelings, nor to those feelings, perhaps, of a better sort, out of which should spring compassion towards an unfortunate and exiled race. It seems to be the middle ground, upon which the several interests throughout the country, in relation to slavery, can meet and act together. It appears, indeed, to be the only feasible mode by which we can remove that stigma as well as danger from among us. Their sudden and entire freedom would be a fearful, and perhaps dreadful experiment, destructive of all

the ends of liberty, for which their condition would unfit them, and which they would doubtless greatly abuse. Even their release, at apparently proper intervals, but uncontrolled as to their future habits and location, would be a very hazardous charity. Their gradual emancipation, therefore, under the advantages of a free government, formed, in their native land, by their own hands, offering all the rewards usual to industry and economy, and affording the means of enjoying, in comfort, a reputable and free existence, is the only rational scheme of relieving them from the bondage of their present condition. Towards this, the labors of the Colonization Society have been sedulously directed; and it is not, probably, too much to say, that they are worthy of the united, if not the exclusive co-operation of the country. Believing this from the beginning, it was rather with regret, benevolent as the purpose was, that we witnessed the efforts that were at one time made to direct the attention of the free blacks to Hayti; both because it rendered less efficient the exertions of the Society and the United States' agents, and retarded the growth of the colony; and because the results could not so well promote, ultimately, the welfare of the population proposed to be benefitted.

On the whole, the prospect of

the Colony is flattering. Already the Society and the government have achieved much. The difficulties and dangers of a beginning, (the more arduous in nearly every attempt) have been surmounted. The African has obtained a foothold on his native soil; and if the colony is not yet in the enjoyment of all things incident even to their colonial condition, the settlement has surmounted the obstacles of disease, of native hostility, and of internal disquiet; it is now peaceful, appears to be secure, and promises to become prosperous.

From the Elizabeth City Star.

At a meeting of a number of the citizens of Elizabeth-City, and of the county of Pasquotank, held in pursuance of previous notice in the Court-House on Tuesday the 3d day of May, 1825—Charles Grice, Esq. was called to the chair, and John C. Ehringhaus was appointed Secretary.

On motion of Doct. William Martin, it was unanimously resolved, that it is expedient to form a Society, auxiliary to the American Colonization Society, to be denominated the Pasquotank County Auxiliary Colonization Society.

Upon nomination the following officers were chosen:
Isaac Overman, President.
Enoch Sawyer, Esq. first Vice President.

Doct. Wm. Martin, second Vice President.

John C. Ehringhaus, Secretary of the Board.

Benjamin Sutton, Treasurer.

Joseph Pritchard, Charles Grice, Esq. Thomas L. Shannonhouse, Esq. Gen. William Gregory, Exum Newby, Caleb White.	}	Managers.
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From the Petersburg Intelligencer.

It is known that the Colonization Society, numbers among its friends some of the clearest heads and purest hearts, of whom this country, and particularly the southern states, can boast—and that Marshall and Pleasants and Washington, and Crawford and Jackson and Calhoun, are among its most important officers. It commenced its operations early in Mr. Monroe's administration, and it always found in him a warm, steady and useful friend. Most of our readers are probably aware that the principle on which the society proceeds, was first (in this country) suggested by the Virginia Legislature, upwards of twenty years ago; and that it gave rise to a correspondence between Mr. Monroe, then governor of this state, Mr. Jefferson, then president, and Mr. King, then as now, American minister in London. The disturbed state of the world obstructed the design at that time, but our legislature have

repeatedly given it their sanction. Wherever its designs have been generally made known, it has gained great favour; witness its popularity with all classes of men in this town. To its friends, we are sure we need not recommend the Journal it is about putting forth; to those who are not decided in their opinion of the society, we would suggest, that as its objects are confessedly of great importance, and so many great men think them feasible, the matter ought at least to be enquired into; and those who wish information, will no where find it so fully and so accurately furnished, as in the pages of the Repository.

From the Baltimore Morning Chronicle.

The appeal which the Resident Agent of the American Colonization Society, has made to the Clergy of the United States, is well timed and politic, and cannot fail to elicit a support which will tend to the furtherance of the objects of the society.

There is a degree of moral and religious beauty, most delicately intermixed in the idea "of taking up collections" on the 4th of July, for an object so hallowed as the restoration of the descendants of Africa, to the soil of their fathers, that must strike the mind with peculiar force, and cannot fail to find its way to every generous heart. That hand that would refuse its mite to so holy a contri-

bution, never yet felt the pulsation of benevolence, nor obeyed the dictates of brotherly affection. There is a luxury in doing good that commends it to our adoption; but the degree of that luxury is heightened into the most enviable sublimity, where its participation is the reward of disinterested charity, enlarged patriotism, and christian virtue.

From the New York Tract Magazine.

What is the condition and character of those who are emancipated? No individual merit can elevate the black to the condition of the white man; no path of honourable distinction is open to him; no post of honour or usefulness is within his reach; he is excluded from the society of whites; he is degraded, and conscious of his hopeless degradation, he wants motives to virtuous exertion and industry, and consequently sinks into poverty and vice. It is true there are individuals who avoid poverty and vice, but those who resist the natural tendency of their condition are few. In general black people gain little, in many instances they are great losers, by emancipation. Laws may relieve them from slavery, but laws cannot change their colour.

Free blacks are collected in large towns and cities, where a great portion of them are found in the abodes of poverty and vice,

and become the tenants of poor-houses and prisons. As a proof of the tendency of their condition, the following striking fact, among others, has been mentioned. The state of Pennsylvania, before the last census, had a population of upwards of 800,000; the number of free blacks, was about 26,000, and yet one half of the convicts in the state prison were free blacks.

From the (Geo.) Missionary.

At a called session of the Jackson County Auxiliary Colonization Society, held on the 2d day of April, 1825; the following preamble and resolutions were offered and unanimously adopted :

Whereas it is obvious that the present is an age of *great* and successful experiment and enterprise, all having the melioration of the condition of the human family in view; and whereas we do believe that the American Colonization Society may be justly ranked with the greatest means employed at this time, with a view to the accomplishment of those events which are indispensable as a prelude to that happy day (and which cannot be distant) when violence and oppression shall be driven from the world, and the "knowledge of God shall cover the earth as the waters cover the sea:"

Therefore be it Resolved, That this Society, impelled by the fore-

going considerations and convictions, and in anticipation of final success, renew to each other the solemn pledge of fidelity and perseverance in aiding to the utmost of their means the *great* and laudable enterprize of the Parent Society.

2. Resolved, that this Society in anticipating the approaching 4th of July next, see much to excite their love and gratitude to God, and they trust in a just proportion their love to their fellow creatures of every cast: It is therefore recommended that that day be set apart as the *Day* that ushers in the first and great American Jubilee; and that so far as the members of this Society are concerned, or their influence extends, to loose the bands of labour on that day—and that a committee consisting of Wm. Pentecost, Hugh Montgomery, David Boring, Hosea Camp, and Joseph Hampton, be, and they are hereby appointed and requested to open a correspondence with such persons as they may deem most friendly to the institution, with a view to solicit donations in behalf and for the use of the Parent Society, and to call their attention to the expediency of forming Auxiliaries; and that they also avail themselves of the advantages of that auspicious day, in soliciting donations for the use of what we do not scruple to call, one of the greatest enterprises.

3. *Resolved*, that it is the opinion of this Society, that the cause in which the American Colonization Society is engaged, is *National*, and therefore requires and merits *National* aid; they consequently look with anxious anticipation to the National and State governments, for their efficient co-operation, and to Auxiliaries and individuals for more liberal contributions.

4. *Resolved*, that the Treasurer of this Society transmit to Richard Smith, Esq. Treasurer of the American Colonization Society, all the money in his hands, except so much as may be necessarily retained for incidental expenses, and report to the Society at the next meeting.

5. *Resolved*, that the proceedings of this day be transmitted to the editors of *The Missionary* for publication.

6. *Resolved*, that the Society now adjourn to the first Saturday in September next.

A true copy from the minutes.

W. PENTECOST,

Secretary p. t.

From the Boston Recorder and Telegraph.

Christians! you whom Christ has made free, what will you do for Africa? What will you do to correct the abuses which so gene-

rally prevail on the anniversary of our National Independence? You are doubly free: and when you assemble to hear your pastor's plea for suffering humanity, will you not bring with you some small portion of that abundance with which Providence has crowned your labors, and consecrate it to the relief of so many suffering children of our common parents? Yes, you will cheerfully, gladly do this; and when you return to your homes, how sweet the consolation, that your humble offerings, be they ever so small, will ere long soften some bed of sorrow, mitigate some pain, or put a Bible into the hands of some miserable African who is now a heathen!

We regard the cause of the American Colonization Society, as one that is very dear to the heart of Everlasting Love. We do hope its claims will be remembered, both by ministers and people, on the ensuing anniversary of our National Independence. Why cannot every Society in New England make a contribution to this object, either on that day, or (in case no public services are held) on the Sabbath preceding, or subsequent? It would be of immense benefit to the cause of Africa, and certainly no disadvantage to those who contribute, so long as the doctrine holds good, that, "it is more blessed to give than to receive."

*“From an account of Moravian Missions
in the West Indies.”*

“Notwithstanding the unfavourable feeling which unfortunately prevails in some of the islands, many of the colonial governments and of the proprietors of estates, have shewn themselves much disposed to countenance, and even to invite the exertions of the Brethren, who have been domiciled among them as a Protestant Episcopal Church, for nearly a century past, having no less than 28,000 Negroes under constant instruction, and the beneficial effect of whose efforts they have experienced in the improved character and conduct of their slaves. From several of these proprietors offers have been received of land for new settlements, and of other assistance in forming them. Though the Brethren will not attempt the establishment of new stations, without invitation or consent from the owners or superintendants of adjoining estates, yet, where invitations are received, they are anxious to avail themselves of such openings for the further extension of the Gospel. But the present embarrassed state of the islands renders it impossible to obtain in them an adequate supply for the erection of chapels, and other necessary buildings: it is only, therefore, by the aid of their friends in Great Britain that the Brethren can hope to accomplish

the objects which they have so much at heart.

“Under these circumstances the Committee of the London Association, encouraged by the anxiety so generally prevalent in behalf of the unhappy Negro race, and stimulated by an earnest desire for the wider extension of the Gospel of our Lord and Saviour in these eventful days, venture to bring this case before the Christian public, which they do in the confidence that the prospect of so important an amelioration will not be blighted by the want of means to carry it into effect, and to satisfy the ardent desires, and the extreme necessities of this hitherto benighted and degraded class of our fellow creatures.”

The Committee propose to open a separate subscription for the purpose of assisting the Brethren in the establishment of new stations in the West-India islands, with the consent or on the invitation of the proprietors, or superintendants of estates, and in providing facilities for the education of the children of the Negroes. The plan on which this last branch of missionary labour is conducted by the Moravian Brethren, will be seen in the following extract from a recent letter from the Rev. L. Stobwasser, lately a missionary in Antigua.

“It has always been the practice of the missionaries of the Brethren’s Church, whenever

they could possibly do it, to establish schools among the Negroes.—It is evident what an influence may be obtained on the minds of children by means of schools, especially if the sole aim of them is to procure for them a more immediate access to the sacred books of Scripture. Among Negro slaves, a Sunday school seems the only one practicable. Our method is to give to every child a lesson pasted on a small board, which they put into a bag or pocket they have for that purpose, and in which they exercise themselves in the evenings, also at noon, and in the field at their breakfast time. We take care to find on every estate, if possible, a Negro who is able and willing to instruct them; and when there are no such Negroes to be found, we encourage the most able we can get to visit us once or twice a week in the evening, besides Sunday, in order to be qualified by us for the instruction of others: much has been done by the Brethren in this way, and in our Negro congregations in Antigua, teachers are not wanting to give effect to the charity which the generous friends of missions and Sunday schools might feel disposed to exercise in this cause.

“When I first came to the island of Antigua, Sunday schools were generally reckoned to be impracticable, though frequent, and not unfruitful attempts, were made, especially by our truly indefatigable brother, James Light, (now in Jamaica.) By degrees the prejudices of the planters against permitting the Negro children being taught to read, which in the beginning were very perceptible, wore away; and we see on those estates where the children are most generally instructed, the beneficial consequences of it. Quite a different generation seems there to rise, and gives the prospect of happier days for the Negroes.”

“There is now an amazing desire among the children, and even among adult Negroes, to learn to read; and many have declared that they wish to be able to read the sacred Scriptures themselves, for their comfort and instruction. An opportunity to satisfy such a laudable desire is now afforded, which, if permitted to pass away, may perhaps not soon return, but which, under the blessing of God, may lead to an entire reformation of the slave population of Antigua.”

Christian Observer,

*Written on perusing in the last number,
the account of the African Chieftain.*

And must this mighty spirit yield,
This frame robust give up its breath;
Not nobly on the bloody field
Where valour sinks in death.
But bound with an inglorious chain,
The scorn of every coward slave;
The thought is madness—I disdain
To die but with the brave.

Break! break! these fetters and I'll
bring

A precious treasure to your hand—
Know I'm the brother of a king,
Who rules a golden land.
These massy rings assert my fame,
Y'v'e wealth concealed within my hair;
More shall be yours, if more you claim,
But save me from despair.

Thus spake the Chieftain, while the tear
Stole silent down his manly face;
Not death, not death, he cried, I fear—
I fear but this disgrace.

Bold mountains of my native land,
I'm lost—nor ever more shall see
Those rugged heights, that daring stand
And say we shall be free.

O give me drink, my hopes are dead,
In mercy break this cursed chain;
Act like the lion, take my head,
But not prolong my pain.
Souls of the mighty Chiefs, whose blood
Flow'd freely on that dreadful day,
You saw my deeds, how firm I stood,
Take, take, this chain away.

G.

From the National Intelligencer.

THE NEGROE'S DREAM.

I dreamed I was sailing afar
And swift o'er the high swelling wave;
Before me was morning's bright star,
Its light to my pathway that gave.

And happy I thought me and blest,
So kindly and nobly the sea
And the fresh blowing breeze from the
West
Bore on my proud vessel and me.

'Twas then, from around and above,
Rich harmony fell on my ear,
And a voice sung of Freedom and Love:
It was happiness only to hear.
And it sung of an African shore,
Where black men can also be free—
When I heard that, I listened the more,
For I thought that the voice was to me.

I look'd, and the coming of day
Had dim'd that bright star in my eye;
And, afar in the distance, there lay,
At the meeting of ocean and sky,
A land, that, as nearer I drew,
Most enchantingly rose on my sight,
While the sun rose in glory, and threw
O'er its green woods his mantle of
light.

And there stood—I shall never forget—
A white man, with look so benign—
Determined—unbending—and yet
So lovely—'twas almost divine.
The fetter was under his feet,
Around him were those who had come,
In thousands, rejoicing to meet
Their brother, and welcome him
home.

The sun had far mounted the sky,
When my pathway on ocean was o'er,
And none was so happy as I,
When, delighted, I leaped on the
shore.

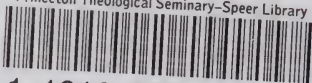
In freedom and joy did I stand,
And pour forth my thanks to my God,
Who thus led me back to the land,
My fathers for ages had trod.

SYDNEY.



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